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Three Commencement Addresses—1945

By Major General Edward Martin
Governor of Pennsylvania

Foreword

In the last decade we have all thought more about America than we had in the past. We have thought more about the sound and good things that made this Nation great. Yet, it seems to me we have not thought so much about the significance of the small college as we should. Many of them have served us for generations. Nearly all of them were founded as sectarian schools. They influenced and guided our religious thought. Many of them have contributed much to the building of America. All of them have been citadels of decency and human dignity, of freedom, loyalty, good will and tolerance.

Pennsylvania is proud of its little colleges—as proud as it is of its great universities. Many of them were founded long ago. Some of them grew out of frontier surroundings. Nearly all of them have kept something of their earlier simplicity. They have done immeasurable good. Thousands of the young men and women of this Commonwealth have gone out of their doors to strengthen the citizenship of the State and the Nation.

I am among the citizens of Pennsylvania who value them. It has been a privilege for me to make the Commencement address, in three of these colleges in May, 1945.

In Grove City, Saturday May 19th, at Grove City College, my subject was "The Objective of Education is Strength of Character."

In Annville, Monday, May 21st, at Lebanon Valley College, my subject was "Preparation for Life's Work."

In New Wilmington, Saturday, May 26th, at Westminster College, my subject was "Our Duty to Society and Government."

I am convinced that the day of greatest usefulness for the small college is coming. I am confident these smaller institutions will meet, successfully, the challenge now facing them.

EDWARD MARTIN

May 26, 1945

The Objective of Education is Strength of Character

Address of Major General Edward Martin, Governor of Pennsylvania at the Commencement Exercises of Grove City College, Grove City, Pennsylvania; Saturday Morning, May 19, 1945, at 10:30 o'clock.

Mr. President, Members of the Class and Fellow-Americans:

Pennsylvania is fortunate in having a large number of accredited institutions of higher learning, including 60 that provide liberal arts education and 14 State-owned Teachers' Colleges. It has more than any other State in the Union. They are located in every part of the Commonwealth. More than half of our 67 counties have an academy, a teachers' college or some other institution of higher learning.

They were founded in the earlier years of this Republic. They have their roots in history. They are links with the great past. They have grown with the Nation. In all these years they have faithfully sustained the principles of truth, of liberty, freedom of religion and human integrity.

These institutions have always built character. Principles and character are necessary if free government is to live.

Church and government in America must be separate and independent, and yet the government cannot endure without the church. A dictator cannot exist where the church is strong and courageous.

These great institutions of learning are now passing through a crisis. They can emerge stronger than ever. They will if they meet it with the same courage they have had in the past.

Only those which maintain high ideals and offer real service will survive. Such an institution is Grove City College.

It was established in 1876. Since the day it was founded it has consistently lived up to the ideals of its founders that Christian training must be a great part of true education. This beautiful campus in the heart of a small community is conducive to right thinking and right living.

It has always been so since the days of Dr. Isaac Conrad Ketler, your founder and first President, who served until his death in 1913. As a young man I knew and can recall his strong character and sterling worth. He was succeeded by Dr. Alexander Thomas Ormond, whose brief term of two years was ended by death in 1915. In these later days the College has grown and prospered under the able leadership of Dr. Weir C. Ketler, son of the founder, who was elected President in June, 1916. He has served continuously since. Pennsylvania is proud of Dr. Ketler's work.

I am convinced that the true "Objective of education is strength of character."

The greatness of what we know as the American Character is the sum total of American lives and American History. Into it have been hammered all our traditions, hopes, aspirations and dreams.

The American Character has been shaped along the elm-shaded streets and under the steeples of New England . . . in the stone farmhouses and little colleges of Pennsylvania and the historic cities of the Seaboard . . . on the lonely prairies of the Middle Border . . . in the high Rockies of the West . . . on the slopes of the Pacific . . . on battlefields and in legislative halls; and everywhere that American men and women have made homes, built churches and schools and raised their families in the love and fear of God.

Men who have risen to places where they can do good have not had an easy life. They have never tried to evade hardships. Through faith and struggle they have attained their end.

The great asset of America is the spirit of its people. We are safe as a nation if that spirit does not break, or soften. Always, we must have the courage to work.

Character is wrought on the anvils and under the hammers of life. Sometimes it is shaped in the swift processes of stress, strain and battle. But it is the day-by-day character building that creates individual and national character. It has been said that "One can acquire everything in solitude—except character."

It comes in fact from living, from working, from the burden of responsibility and from self-respect and human decency.

We needed character when, as Europeans, we first came to this brave new world. Here was a continent to conquer. Here was a wilderness to fight and a Nation to build. We could not look into the seeds of time and see what God, Nature, human character and human courage would do in the long future. We needed character in the days of our Revolution, and even more when the hour came when we must fix the shape and the form

and the spirit of the infant Republic. We had the character to meet those tests.

We needed character again when the long smoldering fires of civil war flamed in the Sixties. It saved us when we had to decide that this Union is one and indivisible, forever.

The War with Spain brought new problems, and these were met. We endured the strains and stresses of the First World War; and now we are in the storm center of another great crisis.

This war will be won. We have met successfully, as we did twenty-five years ago, a great strain upon the spirit as well as upon the productivity of our people.

Yet, with the ending of this war may come the greatest test of national character we will ever know as a people. The post-war crisis will make demands upon us as individuals and as a Nation heavier than we have ever known.

It will find the country in a shifting and dangerous temper. Men are again seeking the easiest way. They are anxious to shift their own responsibilities to their communities and to government. Communities look to the State. The State looks to the National Government for help, for money, for direction and for control.

In times like these, character in leadership is vital. Human ambition and human hunger for power are dangerous and dynamic forces. There is beginning now in this Nation a tremendous and possibly a final struggle—between Government and the People—between a Planned Way of Life and a Free Way of Life.

Statism—national planning—is a tempting thing in its beginnings. It offers man a false freedom from responsibility. It offers him a roof over his head, food for his family, clothes for his back. It promises him ease and security.

But it takes away his freedom of action. It destroys char-

acter, self-respect and responsibility. That is the price he must pay.

Love of work and attainment are vital if freedom is to live. Society's strength and influence depend upon the character of the men who compose it. In order to inspire confidence, a life must be guided by Charity, Justice, Humility, Truth, Loyalty, Integrity, Fidelity and Brotherly Love. These are all woven into the Great Tapestry of human virtues, dreams, hopes and inspirations.

The man who lives after death in the hearts of his countrymen must have and live these great and noble qualities. He cannot expect these virtues in others, nor can he inspire confidence in his fellow men, unless he possesses them himself.

Washington lives in history. We have produced greater military strategists, men more profound in the philosophy of government, men more popular with the people, men with greater intellectual powers, and men more astute as politicians, than George Washington. Yet in some strange way he spans the generations and each succeeding generation turns again to his ideals. Why have so many Americans taken him as the model? This recognition exists not only in America. It is world-wide.

Is it because he had one great quality missing in many men? In his day they called it "virtue." In our day it is "sterling character." He could be depended upon. His word was good. He had the courage of his convictions. He was not ambitious. He did not court public approval. He was impersonal. The mob did not frighten him. Washington never, in all the days of his years, betrayed a trust.

What America needs now is trustworthy leadership. Many nations of the past have fallen, and others are falling today, because of untrustworthy leadership.

Leaders may be weak and not necessarily wise, but if they fear God and walk in humility and truth, their leadership will survive and will be for the good of the people.

Here in America we must have the right men in places of power. This war has shaken the very foundations of civilization. It has loosed enormous forces of evil upon the world. Some of these are still our open enemies. Some of them are among our own sons. Others are among the unfortunates driven from their homes. Great masses of men have not been schooled in our system of freedom. They have known force, coercion and stark slavery.

"Over There" our sons today are doing an unselfish job. They have fought through the muddy fields and dripping forests of a cold northern spring in Europe. In the Pacific they have fought through the hot, green Hells of the jungle. It is hard, tough, dangerous and uncivilized, but it is war. They are doing this for us; and it is our job, here at home, to ask God's help, to work and to sacrifice, so we may swiftly bring them home to their own firesides.

We pray the nations may soon be around the peace table. We all want peace. Permanent peace will be based on good will and justice. To attain that we must seek the leadership of God.

Fortunately in America, we have had many leaders with deep religious convictions. This has helped us in the past and it can help us in the doubtful days ahead as it aided us in the great accomplishment of framing and adopting the American Constitution. These Founding Fathers were powerful and fearless men with strong convictions. Probably the wisest was our own Pennsylvanian, Benjamin Franklin. He saw weeks of ineffective work go by. Finally he said:

> **"In this situation in this assembly, groping as it were, in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Light to illuminate our understanding?**
>
> **"I have lived, Sir, a long time; and the longer I live the more convincing proofs I see of this truth, that**

God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, Sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain to build it.' I firmly believe this; and I also believe without His concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by out little, partial, local interests, our project will be confounded, and we shall ourselves become a reproach and a by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war and conquest.

"I, therefore, beg leave to move:

"That hereafter prayers imploring the assistance of Heaven and its blessing on our deliberations be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

And from that moment they began to make progress in the framing and adoption of that fame-crowned document, which Gladstone said was "the greatest piece of work ever struck off at a given time by the brain and purpose of man."

We do not want the America of Franklin and Washington, of Jackson and Lincoln, of all the Great Dead of America—the America that our soldiers know and love, to be transmuted into something strange and alien. Its freedom, its opportunities, the American dream that has persisted since the first settler built his cabin, all these must remain.

They can remain if we will retain inviolate the American Character based upon the sterling virtues of our fathers. It may be years before society can be stabilized after the war. We must face intrigue, jealousy, deception, uncertainty and the

dangerous ambitions of dangerous men. Men of character, strong men and courageous men will be needed.

We all want a better America, but we all know that people cannot be made good by law; that recognition of equality cannot be enforced by law, regardless of how good laws may be. People win recognition by what they do and not by statute.

Finally, we should strive to be imbued with the spirit of Christ. There are many degrees of religious faith. There are few atheists. There are many agnostics. There are more who do not fully accept God. We need more men who, without reservation, accept and practice the teachings of the church. There are many creeds, many beliefs, but that makes little difference so long as we are sincere.

True faith will fully accept the Brotherhood of Man and the Fatherhood of God. Such men are tolerant, truthful and dependable. It is the great task of our colleges, our churches and our homes—and of individuals—to develop that type of man. In their hands the power of the majority will not be abused, the rights of our minorities will be safe, tolerance will be a living force, and fairness and good will rule our actions.

In the hands of such men the American Republic will be safe.

Preparation for Life's Work

Address of Major General Edward Martin, Governor of Pennsylvania, at Commencement Exercises of Lebanon Valley College, Annville, Pennsylvania, Monday Morning, May 21, 1945 at 10:00 o'clock

Mr. President, Members of the Class and Fellow-Americans:

Pennsylvania is proud of its culture, its industry and its people. Our fathers made this pride possible when they laid the broad foundations of the educational system of this Commonwealth.

They founded institutions of higher education, maintained by voluntary contribution in every part of Pennsylvania. These schools followed the rifle, the axe and the plow across the State. They instilled into the minds of the people sterling character, high ideals and the humble spirit of the real Christian.

The history of Lebanon Valley College, now in its 79th year, is the story of a people and an ideal. The people were mem-

bers of the Church of the United Brethren in Christ; the ideal, that of establishing a college in which the higher education should be fostered in a Christian atmosphere.

Located here in the heart of Lebanon Valley, surrounded by two ranges of the Alleghenies, the College was established in 1866, by President Thomas Rees Vickroy, with a student body of forty-five. The early days were marked by controversy and struggle; but at the beginning of this century the College began to grow and prosper. The beautiful campus and buildings are primarily devoted to the work of a liberal arts institution, preparing students for citizenship.

The institution has been successful by reason of the unswerving devotion and self-sacrifice of a faculty and constituency poor in the goods of this world but rich in faith and untiring in their labors. It is an example that might well be followed by many, many others among our institutions.

As one of the objectives of education, I wish to discuss with you the "Preparation for Life's Work."

No new thoughts are advanced. All are as old as the Pennsylvania hills and valleys. Where men have been guided by them they have brought peace, success and happiness.

Strong character and sincere religious ideals make a great America and great Americans. Men may not live by bread alone; but bread and butter, earned by the work of the individual, forms the bedrock of freedom. Whenever a majority of our people earn their own living the country is safe. Whenever a majority depend upon government for their bread and butter, character will be destroyed, religious faith undermined and liberty will be lost.

Every American should be gainfully employed. The occupation or profession means little. If we are able to do the job better than some one else, we can make our own security.

To be gainfully employed means more than simply earning a

living. It contributes to the good of society by making a better country. Farming is the most difficult occupation, but it makes the greatest contribution to mankind. Land is the basis of wealth because it is the basis of life. Good living conditions depend upon the way land is used and conserved. Men who love the soil make a country.

The Pennsylvania German farmer has shown the way. For 150 years the same family has owned a farm, and it is better today than when the first furrow was turned. Strength has been put back into the land. Yet, for generations farm families have been kept on a high standard of living; fine men and women have been contributed to society; and it has supported churches and schools and a way of life that made this a sound and God fearing country.

Next to the farmer the Nation needs men who love doing things well. It needs men and women skilled in craftsmanship—men who can create beautiful and useful things from wood, iron, stone, gold and the elements of the earth. They must have as much pride in their work as the painter who proudly letters his name on a portrait, or as the Pennsylvania German farmer has in his land.

There are three principal ways of making a living: working for someone; being a part of a business; or having a profession, a vocation or a business of your own. Most of us are jobholders. Some of us work for ourselves. It does not matter much, so long as we have freedom of choice and freedom of action here in America.

Fear of unemployment is one of the major fears in the world today. The degree of unemployment in any country depends upon the number of people who make their own living and also provide employment for others. If a community or a nation wants a high level of employment and a high standard of living it must encourage people to be job givers. Employment depends upon the outlook for profits. The prospect for profits stimulates labor, agriculture, industry and the individual.

As the war ends we are talking about 60,000,000 jobs in the future America. We want everybody gainfully employed; but the Government cannot guarantee jobs. In America and other free nations, jobs depend upon business conditions. The law of supply and demand has never been repealed.

When a government makes jobs it is at the expense of private enterprise and freedom of action. In a Socialist State living standards are much lower. Hours are longer. There are fewer opportunities for progress.

In Germany, Russia and Japan workers go where they are told to go. They work at the job ordered by the Government. Here in America a free economy in three years of war preparation did what it took Germany nine years, Russia twenty years and Japan twenty-five years to do.

In this war American production has been the wonder of the world. With only one-tenth of the Allied manpower we have produced three-fourths of the equipment used against the Axis. Our Navy is the greatest in history. Our troops are in nearly every battle area of this global war. Our supply lines are the longest in the long history of warfare. We are fighting two major wars and maintaining two separate and distinct continental battle fronts, thousands of miles apart.

We have done this because of the initiative, courage, loyalty, character and genius of organization in our people. We have done this with only 6 per cent of the world population; and yet under the capitalistic system with freedom of labor we have 25 per cent of the world income; nearly 45 per cent of the industrial output; 35 per cent of the rail mileage and 25 per cent of the merchant fleet tonnage.

We could do this because our form of government has encouraged small business as well as big business. The great number of small business concerns add enormously to our national strength. We have forty corporations, each with assets of more than one billion dollars, employing 2,500,000 people in normal times. They are owned by 70,000,000 stockholders; they too

belong to the people and are controlled by the people as long as we have the character and courage that builds small business into big business.

Some Americans are demanding now that Government shall provide "socially desirable" jobs—jobs that carry "proper prestige." That is strange talk in a Nation that has turned a wilderness into an empire. Any job that carries on the work of this country is a "socially desirable job." Who has the audacity to say that plowing a furrow, running a lathe, digging a ditch or swinging a pick lessens the true worth of a man? People who worry about "proper prestige" are fighting individual initiative. They would have their fellow-citizens work under commissars, live in socialized barracks and look to the state for bread, clothes and shelter.

Certainly men must fight against the fear of fear. Certainly everything should be done to educate our people, safeguard their health and open the way for improving themselves as individuals. But let me remind you that every possible safeguard for security can be taken by the individual himself under the American form of government and yet leave him a free man.

The American Plan provides the Christian social philosophy of freedom. The Constitution of the United States is the expression of that great ideal. Its philosophy holds that freedom and advancement come through struggle. The other plan—of release from struggle—is the Communist philosophy. The experience of mankind has been that the bright dream of Communism carries within it the seeds of its own death.

We must preserve our American heritage of character, courage and hard work. We must preserve also the birthright of our natural resources, our hard won freedom and our own way of life. No greater contribution, after front line military service, can be made than conservation of our natural resources and the rebuilding and preservation of our soil.

Agriculture is the basis of our living standards. Fertile soil,

upon which our civilization and life itself depends, has been wasted by erosion, strip mining and poor farming. It takes 500 years to create an inch of soil and a century to grow a tree.

Forests have been wantonly destroyed. Rivers have been polluted. Fuel has been wasted. We have been criminally wasteful of our tremendous natural resources. We have an immediate job of reforesting, soil building, stream cleaning and resource conservation.

There are other problems in America that must be kept in mind as you enter your work in life. Too many Americans are crowding sheep-like into the great centers of population. The security of these massed millions depends upon high prosperity. When that prosperity wanes, men lose their jobs and government work is the stop-gap. All that is unsatisfactory. Americans are getting too far away from the land and away from the security of the soil.

Democracy cannot survive unless both industry and government are decentralized. Decentralization gives more people a stake in both government and industry. We must depend upon the great middle class, the people who own something, who have a direct interest in the schools, roads, relief, the lodge and the church. The man who owns his own home, with a little land around it where he can raise some of the food he eats, generally is a dependable citizen.

They say our great cities are dying. The solution of slum and tenement problems is to migrate out to the land. Unfortunately, it is the habit of some of our racial groups to form racial blocs in our cities, living much as their members lived in the Old World. That is not good Americanism, and it does not make for happiness.

For more than a century this Nation maintained the high principle that government owes its citizens nothing and the citizen owes the government everything. That principle made us independent, wealthy and great. We have departed from that principle. Today everybody runs to the Government for help,

Everybody demands money for roads, for hospitals, for slum clearance, for education, and even for aid to sick industries. When the majority of a people feel that government owes them a living, that government is walking the road to ruin.

We must not only be prepared for some useful vocation, where we can be employed with benefit to the Nation and to ourselves; we must also be prepared to sustain that liberty of action which is an American birthright. Our employment should show a profit that will build up our own security. That is the sound and self-respecting, independent American way.

We should recognize the greatness of America and not be ashamed to sing its praises. We should know the romance of American history. Never again in the chronicles of this world can there be another story like it in the annals of mankind.

We should know the story of the sweat and tears, the blood and courage and deep devotion required to build America. We should know the story of our Great Dead—of Washington, Jefferson, Marshall, Jackson, Taylor, Grant and McKinley. We should know the record and the principles of Cleveland, Wilson, Pershing and the two Roosevelts.

We should know economics. We should know that the estimates today of so much national income are meaningless unless dollars have value. We should know that government in a country where free enterprise exists must pay its debts or come at last to the shadows and the dust.

We should know also that freedom embodies religion and the soul, the body and the mind, and the expression of the human spirit.

If we follow the ideals of our founders we are safe. We have seen generation after generation of American progress follow a firm road of deep religious conviction. Sometimes we have strayed from that course, but we found our way back under the whips of adversity. We are, after all, a God fearing country.

The fear of God has given courage to our soldiers and wisdom to our statesmen.

We drift sometimes from the Constitutional restraints of the Republic to the emotionalism of a Democracy. We get back on the solid road when we remember the wisdom and the courage of our fathers. They did not want security at the price of freedom. They worked hard, they fought hard, they created and bettered their country.

It is our job today to make it an even better country.

Our Duty to Society and Government

Address of Major General Edward Martin, Governor of Pennsylvania, at the Commencement Exercises of Westminster College, New Wilmington, Pennsylvania, Saturday Afternoon, May 26, 1945.

Mr. President, Members of the Class and Fellow-Americans:

Pennsylvania ranks high in all the attributes of life. Our industry is diversified. Our artisans are skilled. Our natural resources are great and varied. We have more creeds, colors, racial strains and nationalities than any other State in the Union. These have been moulded into a unified people. We were the world's first "melting pot." Our unification was achieved by laws for the benefit of all the people.

Early in our history we were concerned about equal opportunities for education. We needed and founded institutions of learning and today we have 74 institutions of higher learning, including 60 that provide liberal arts education and 14 State-owned Teachers' Colleges. Our liberal arts colleges have made a deep and lasting impression upon the Commonwealth.

Among them is Westminster College. It was chartered in 1852. Here in New Wilmington it overlooks one of the most beautiful valleys in western Pennsylvania.

The modern Westminster dates from 1927. In that year Old Main was destroyed by fire and the present Browne Hall and Old Main Memorial were built. The Old Main Memorial, one of the finest general college buildings in the United States, was opened in 1929. Under the leadership of Dr. Robert Ferguson Galbreath, Westminster is maintaining its fine traditions.

The small college is especially fitted to meet individual needs. Westminster recognizes its own distinctively Christian character and traditions and endeavors to teach the basic truths of the Christian religion. No really true and great college ignores its religious responsibilities.

Our indebtedness to society and to our fellow men cannot be ignored or evaded. Our responsibility in government is just as binding. We scorn the military slacker. The political slacker is worse. It is your duty to take part in government. In doing so you will be criticized and slandered and the truth will be misrepresented. Satisfy your own conscience, and if you do that you will do a fairly good job.

We should know about our government and the dangers that confront it. To criticize government is easy. Men with little knowledge can do that. To understand the scope of government, with its consideration for all classes, localities, creeds and interests is more difficult.

Every citizen should know the three levels of government and

the three branches of government; the provisions of the Bill of Rights and the guarantees of the Constitution; the difference between unemployment insurance and workmen's compensation; the meaning of free competitive enterprise and Statism; the separation of Church and State; the meaning of a republic and of a dictatorship; the plans for social security; how a strong centralized government smothers initiative and why the least governed is the best governed. These are only a few of the questions and issues upon which the voter should be informed.

Fiscal problems cannot be ignored by our people. Sound financial government is vital to the welfare and happiness of a nation. The chaos in Europe resulted from governmental financial collapse over the years. Government is no more secure from financial collapse than the individual. If it spends more than its income—and if taxes are too high—government destroys the source of its income.

At the end of the war we will owe an enormous debt. It may total more than $300,000,000,000. Unfortunately, $60,000,000,000 of that debt existed when the war began and there is little to show for it in the way of assets. We must pay that debt in dollars equal in value to the dollars in which it was contracted. That is our obligation. Government will fail unless it is done.

We did not hesitate to pay the debt contracted for the American Revolution or the War Between the States. Nor must we hesitate about paying the debt for this war. In order to pay it, we must exercise the greatest frugality and economy in government.

In addition to that great financial commitment, it will be necessary for America to decide what it can do and what it cannot do in the financial stabilization of the world.

We can balance these obligations, national and international, against our national strength and our opportunities. The warehouses and shelves of the Nation and the world are well nigh empty. We are short of thousands of staple articles. We will

require millions of motorcars, refrigerators, radios, washing machines, electrical appliances, home heating plants, clocks and watches. There is a mighty vacuum in consumers' goods. We will need new houses, new roads, airports, hospitals and public buildings.

The world, also, needs these things. Filling these needs should help us. We are a nation of both great and little enterprises. We have the equipment, the savings and the skilled workmen to move forward.

This situation can be of great value to America if we meet it rightly and a great disadvantage if we become selfish and greedy. In the decade after World War I, we followed the easy way. The greatest era of gambling and extravagance in our national history finally ended when the bubble broke in 1929.

Fear and a kind of despair ruled the decade of the Thirties. Men feared nakedness and starvation. They lost their sense of responsibility and were willing to become dependents of the government.

There is a duty on the part of all of us to help in shaping decisions that must be made; a duty to both society and government. We have our obligations also to the church, the lodge, the grange, the union and other associations and fraternities.

The 13,000 churches of Pennsylvania, where the people of every creed are marshalled to fight the forces of evil and sing the praises of the Fatherhood of God and the Brotherhood of Man, are the foundation stones supporting free government. If the union, the grange and other organizations work for the good of all, as the church works, then their position is secure. If they become selfish and greedy they will lose their reasons for existence.

Free associations recognize the right of a man to voice his opinions. In the end this must mean freedom of action and recognition that a man is entitled to employment and equal oppor-

tunities regardless of race, creed, wealth or location. A free society must teach and uphold that ideal for its people.

Government has its obligations to the citizen. It is the duty of government to give us educational advantages, to safeguard the public health, to levy reasonable taxes and to enact and enforce laws creating high moral standards. Racketeering, gambling, chiseling and law evasion have no place in a decent country. Sound laws backed by public opinion can make us both a law-abiding and a law-respecting people.

There is another duty of government to its citizens as we enter the period of peace-making. This country is committed to collaboration with other nations to preserve peace in the world, but the people of America are entitled to know the terms of world agreement. Boundary guarantees, the commitment of armed forces, the punishment of the war guilty—these are among the things which the people must know. They have a right to insist upon a collective security that binds all member powers to act upon a majority decision and upon an agreement to fight against wars of aggression.

There will be charges of "power politics." There will be attacks upon the United States because we have the greatest navy in the world, the most powerful air force, the greatest war industry, the most skilled workers, the longest supply lines and the most widely active army.

Let us remember there is nothing wicked about strength, bigness and skill, when rightly used. We can feel a deep pride over the way in which we have used our power. We carried health and education to the Philippines. Our missionaries have aided the backward places of the world. The nations will never forget the help we gave Japan in the days of the great earthquake. Our attitude at the close of World War One was unselfish. We did not ask a dollar of reparations or seek an acre of territory.

All these actions testify to the power and the good intentions of our people. The very foundations of universal peace must be laid upon good will, decency and unselfishness.

America must soon decide upon a military policy for the post-war period. It must be established upon the principle that the wars of a republic must be fought by the people.

All of us have an equal obligation to serve. That is fair and it is American.

A reasonably strong Army, Navy and Air Force, exceptionally well trained, with strategically located bases throughout the world, with the necessary supplies, will do much to preserve peace.

So long as our people are God-fearing, we need not fear an American military spirit that will lead to war. Washington knelt in prayer at Valley Forge and Patton on the Western Front prayed to God for "fighting weather."

We all oppose war. Yet, until men and nations can live in humility, unselfishness, love and belief in God and gratitude for His blessings, we must have armies and navies. The godly nations of earth must organize themselves against the ungodly. We cannot risk another world war.

Many nations have, in the past, risen to great heights and now are gone. Few were lost by conquest. They died because they were selfish, arrogant and lazy, because they did not provide for their own protection, because they forgot their ideals.

A great army does not bivouac long on victorious ground. It moves on to new objectives. A progressive people cannot camp long on ground hallowed by the victory of its fathers. It must, through its own sacrifices, work, risk and move on to new accomplishments.

You must assume leadership when you are ready for that responsibility. Older men have wisdom but you cannot depend wholly upon the older generation. Unfortunately, many successful men in business, politics, war and industry are in their older and more successful years, surrounded by men who tell them only what they like to hear.

There is some concern about discontent among the returning veterans. There is no danger to America after the war from veterans who have had combat duty. They know what America is and how it was made. What they want is opportunity. They will demand it and they will not be denied.

When they come home they will demand public officials they can respect, men who do not hide behind evasive statements that may mean anything or nothing. They know that real generals issue simple and clear orders—orders that can be understood and followed.

The veterans will know that government can give equal opportunities. They will know it can go no further. There is, after all, no broad highway by which these gifts may be reached. The only way is through the old hard way of work, thrift, obedience, humility, self-discipline and decency.

Returning soldiers know it was necessary to constantly drill, train and maneuver to be ready for battles and campaigns. It is human experience, known to our fathers and their fathers before them, that there is no easy way.

We all need to be reminded that there is danger in the simple belief that things can be done by laws. We all know that all men cannot be made good men, regardless of how good our laws may be. We know, also, that recognition of equality among men cannot be enforced by law. Deeds, not laws, win lasting recognition of equality.

**"When a man rules men aright, ruling in God's fear,
he dawns on them like a morning light."**

It is the cry of history for common men as good leaders. They must be true to their trust. When they become ambitious, virtue and value go out of them. It is part of our priceless heritage that a long list of men coming from humble and obscure places have led this Nation to great heights.

Always remember you will enjoy either victory or defeat, if you put real effort into a good cause.

May God so lead you that you may become worthy of a place among our great Americans.

Institutions of Higher Learning in Pennsylvania

Pennsylvania has 60 accredited institutions of higher learning that provide liberal arts education, and 14 State-owned Teachers' Colleges. These aggregate more than any other State in the Union. The first was founded in 1740; the most recent in 1944.

On the following pages is a roster of Pennsylvania's institutions of higher learning:

NAME OF COLLEGE	NUMBER OF STUDENTS 1939-1940	AMOUNT OF ENDOWMENT	PHYSICAL VALUE OF PLANT	CHURCH AFFILIATION	DATE OF ORGANIZATION
Albright College Reading	380	$ 911,127.73	$ 979 219.49	Evangelical	1856
Allegheny College Meadville	664	1,593,928.41	2,397,585.46	Methodist	1815
Beaver College Jenkintown	635	25,000.00	2 366,699.41	Presbyterian	1853
Bryn Mawr College Bryn Mawr	570	7,213,669.00	5,164,633.90	Non-Sectarian	1885
Bucknell University Lewisburg	1241	1,306,399.87	3,395,616.73	Baptist	1846
Carnegie Institute of Technology Pittsburgh	2434	16,986,092.00	8,186,946.00	Non-Sectarian	1900
Cedar Crest College Allentown	290	125,768.53	1,098,695.59	Reformed	1867
Chestnut Hill College Philadelphia	284	326,000.00	2,477,000.00	Roman Catholic	1924
College Misericordia Dallas	266	1,100 000.00	1,205 000.00	Catholic	1923
Dickinson College Carlisle	558	1,646,318.30	1,737,566.19	Methodist	1773
Drexel Institute Philadelphia	1840	2,872,291.19	3,460,379.92	Non-Sectarian	1891
Dropsie College Philadelphia	42	1,298,264.10	508,584.00	Non-Sectarian	1905
Duquesne University Pittsburgh	1323	2,000,000.00	1,878,693.69	Catholic	1878
Elizabethtown College Elizabethtown	159	203,631.51	317,492.93	Church of the Brethern	1900
Franklin and Marshall College Lancaster	966	1,457,163.50	2,385,011.00	Evangelical-Reformed	1787

NAME OF COLLEGE	NUMBER OF STUDENTS 1939-1940	AMOUNT OF ENDOWMENT	PHYSICAL VALUE OF PLANT	CHURCH AFFILIATION	DATE OF ORGANIZATION
Geneva College Beaver Falls	506	.....	1,131,502.00	Reformed-Presbyterian	1848
Gettysburg College Gettysburg	613	825,000.00	1,707,302.44	Lutheran	1832
Grove City College Grove City	918	841,486.33	2,814,144.47	Presbyterian	1876
Haverford College Haverford	338	4,467,142.58	4,405,000.00	Friends	1833
Immaculata College Immaculata	266	Contributed Services	4,000,000.00	Roman Catholic	1914
Juniata College Huntingdon	426	702,961.98	1,089,444.23	Church of the Brethern	1876
Lafayette College Easton	974	4,093,548.11	4,728,285.75	Presbyterian	1824
LaSalle College Philadelphia	408	Contributed Services	2,133,070.00	Roman Catholic	1862
Lebanon Valley College Annville	417	732,057.51	671,207.93	United Brethern	1866
Lehigh University Bethlehem	2027	7,287,611.54	6,552,295.00	Non-Sectarian	1865
Lincoln University Lincoln University	413	1,018,437.00	790,746.00	Presbyterian	1856
Marywood College Scranton	468	78,000.00	3,030,000.00	Roman Catholic	1915
Mercyhurst College Erie	186	1,680,000.00	1,600,000.00	Catholic	1926
Moore Institute Philadelphia	268	.....	708,149.00	Non-Sectarian	1844
Moravian College and Seminary Bethlehem	273	503,908.98	623,539.14	Moravian	1807

Moravian College for Women Bethlehem	188	285 864.00	363,710.91	Moravian	1742
Mount Mercy College Pittsburgh	243	.....	.....	Catholic	1929
Muhlenberg College Allentown	505	1,005,500.00	1,843,138.00	Lutheran	1867
Pennsylvania College for Women Pittsburgh	305	606,795.00	1,735,208.99	Non-Sectarian	1869
Pennsylvania Military College Chester	158	.....	684,800.40	Non-Sectarian	1821
Philadelphia College of Pharmacy and Science	435	187,877.58	1,058,013.00	Non-Sectarian	1821
Philadelphia Museum School of Industrial Art	626	.....	610,735.00	Non-Sectarian	1876
Philadelphia Textile Institute Philadelphia	...	.. .	761,350.00	Non-Sectarian	1884
Rosemont College Rosemont	267	Contributed Service	1,130 000.00	Roman Catholic	1921
Seton Hill College Greensburg	396	500,000.00	2,103,503.00	Catholic	1883
St. Charles' Seminary Overbrook	351	Contributed Service	.....	Catholic	1832
Saint Francis College Loretto	255	800,000.00	1,050,741.00	Catholic	1847
St. Joseph's College Philadelphia	525	Contributed Service	1,775 000.00	Roman Catholic	1851
St. Vincent College Latrobe	686	1,551,030.09	1,732,360.00	Catholic	1846
Susquehanna University Selinsgrove	325	446,811.87	825 666.00	Lutheran	1858
Swarthmore College Swarthmore	731	8,204,556.00	4,231,300.18	Friends	1864

NAME OF COLLEGE	NUMBER OF STUDENTS 1939-1940	AMOUNT OF ENDOWMENT	PHYSICAL VALUE OF PLANT	CHURCH AFFILIATION	DATE OF ORGANIZATION
Temple University Philadelphia	7149	185,052.00	7,475,725.00	Non-Sectarian	1884
The Pennsylvania State College State College	6552	517,000.00	20,964,781.00	Non-Sectarian	1855
Thiel College Greenville	252	170,125.00	499,000.00	United Lutheran	1866
University of Pennsylvania Philadelphia	7132	23,605,900.89	36,045,205.21	Non-Sectarian	1740
University of Pittsburgh Pittsburgh	6914	3,223,118.00	19,192,949.00	Non-Sectarian	1787
University of Scranton Scranton	579	2,000,000.00	1,014,355.39	Roman Catholic	1897
Ursinus College Collegeville	565	642,987.82	1,623,351.93	Evangelical-Reformed	1869
Villa Maria College Erie	221	1,000,000.00	1,121,247.00	Catholic	1925
Villanova College Villanova	927	3,067,696.00	5,231,758.00	Catholic	1842
Washington and Jefferson College Washington	570	1,803,173.35	1,629,915.90	Presbyterian	1780
Waynesburg College Waynesburg	369	202,239.65	722,024.00	Presbyterian	1849
Westminster College New Wilmington	718	715,380.00	1,643,683.00	United Presbyterian	1852
Wilson College Chambersburg	383	845,665.51	1,127,954.02	Presbyterian	1868
Gannon College Erie	...	500,000.00	.....	Catholic	1944
Total	58,480	$113,362,580.93	$191,741,286.20		

Commonwealth of Pennsylvania

DEPARTMENT OF PUBLIC INSTRUCTION

Harrisburg

NAME OF COLLEGE	NUMBER OF FULL-TIME STUDENTS 1939-1940	PHYSICAL ALUE OF PLANT	DATE RECOGNIZED BY STATE AS A NORMAL SCHOOL
State Teachers College, Bloomsburg	681	$2,077,371.62	1869
State Teachers College, California	733	1,774,695.81	1874
State Teachers College, Cheyney	203	1,170,372.28	1921
State Teachers College, Clarion	321	1,661,352.16	1886
State Teachers College, East Stroudsburg	550	2,105,645.70	1893
State Teachers College, Edinboro	290	1,787,073.74	1861
State Teachers College, Indiana	1440	3,929,413.83	1875
State Teachers College, Kutztown	500	2,237,224.59	1866
State Teachers College, Lock Haven	395	1,760,572.32	1877
State Teachers College, Mansfield	601	2,994,047.79	1862
State Teachers College, Millersville	565	1,865,574.30	1859
State Teachers College, Shippensburg	515	2,095,134.27	1873
State Teachers College, Slippery Rock	591	2,456,830.47	1889
State Teachers College, West Chester	1622	4,507,718.86	1871
Total	9007	$32,423,027.74	